

Dhikr After the Five Daily Plyers

Based on the Al-Qur'an and Sunnah



**From the Writing of
Abdullah Ibnu Shalih Al-Fauzan**

**Translated by
Bukhari**

DHIKR AFTER THE FIVE DAILY PRAYERS

Dhikr

1. Astaghfirullah, Astaghfirullah, Astaghfirullah

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh,
Astaghfirullāh

Astaghfirullāh,

Translation:

I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah.

2. Allahumma Antas Salam, Wa Minkas Salam,
Tabarakta Ya Dzal Jalali wal Ikram

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ

وَالْإِكْرَامِ

Allāhumma Antas-Salāmu, wa Minkas-Salāmu, Tabārakta Yā Dhal-Jalāli wal-Ikrām

Translation:

O Allah, You are As-Salam (The Giver of Peace), and from You is all peace. Blessed are You, O Possessor of Majesty and Honor.[1]

3. La ilaha illallah wahdahu la syarika lah, lahul mulk, walahul hamd, wa huwa ala kulli syai'in qadir. Allahumma la mani'a lima a'thayta, wa la mu'thiya lima mana'ta, wa la yanfa'u dzal jaddi minkal jadd.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا
مُعْطِيٌ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجُنُدِ مِنْكَ الْجُنُدُ

**Lā ilāha illallāhu waḥdahu lā syarīka lahu,
lahul-mulku, wa lahul-ḥamdu, wa huwa 'alā**

**kulli syay'in qadīr. Allāhumma lā māni'a limā
a'taita, wa lā mu'tiya limā mana'ta, wa lā
yanfa'u dhal-jaddi minkal-jaddu**

Translation:

There is no god worthy of worship except Allah, Alone, without partner. To Him belongs all sovereignty, and to Him belongs all praise. And He is over all things competent. O Allah, there is none to withhold what You give, and none to give what You withhold. And the wealth of the wealthy is of no benefit to him against Your will.[2]

-
4. La ilaha illallah wahdahu la syarika lah, lahul mulk, walahul hamd, wa huwa ala kulli syai'in qadir, wa la hawla wa la quwwata illa billah, la ilaha illallah, wa la na'budu illa iyyah, lahun ni'mah, walahul fadhl, wa lahuts tsana'ul hasan, la ilaha illallah mukhlishina lahud din walau karihal kafirun.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ
إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ التَّنْعِيمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الشَّنَاءُ
الْخَيْرُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Lā ilāha illallāhu wāḥdahu lā syarīka lahu,
lahul-mulku, wa lahul-ḥamdu, wa huwa ‘alā
kulli syay’in qadīr. Wa lā ḥawla wa lā
quwwata illā billāh. Lā ilāha illallāh, wa lā
na‘budu illā iyyāh. Lahun-ni‘matu, wa lahul-
faḍlu, wa lahuts-tsanā’ul-ḥasan. Lā ilāha
illallāhu mukhlisīna lahud-dīna walaw
karihal-kāfirūn

Translation:

There is no god worthy of worship except Allah,
Alone, without partner. To Him belongs all
sovereignty, and to Him belongs all praise. And He

is over all things competent. And there is no might and no power except with (the help of) Allah. There is no god worthy of worship except Allah, and we do not worship except Him. To Him belong all blessings, and to Him belong all favor, and to Him belongs all good praise. There is no god worthy of worship except Allah, making our religion (worship) sincere to Him, even if the disbelievers dislike it.[3]

5. And to be recited after Maghrib and Fajr prayers:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،

يُحِبِّي وَيُمِيتُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**Lā ilāha illallāhu waḥdahu lā syarīka lahu,
lahul-mulku, wa lahul-ḥamdu, yuḥyī wa
yumītu, wa huwa ‘alā kulli syay’in qadīr**

Translation:

"There is no god worthy of worship except Allah, Alone, without partner. To Him belongs all sovereignty, and to Him belongs all praise. He gives life and causes death, and He is over all things competent." (10 times)[4]

6. Then one should recite one of these *Dhikr* forms:

a. Subhanallah (33x), Alhamdulillah (33x), Allahu Akbar (33x), making the total ninety-nine. Then, to complete one hundred, (he recites):

سُبْحَانَ اللَّهِ (٣٣) مَرَّةً، الْحَمْدُ لِلَّهِ (٣٣) مَرَّةً، اللَّهُ أَكْبَرُ

(٣٣) مَرَّةً، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ،

وَلَهُ الْحُمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Subḥānallāh (33x), Alḥamdulillāh (33x),
Allāhu Akbar (33x). Lā ilāha illallāhu
waḥdahu lā sharīka lahu, lahul-mulku, wa
lahul-ḥamdu, wa huwa ‘alā kulli shay’in qadīr**

Translation:

Glory be to Allah (33) times, Praise be to Allah (33) times, Allah is the Greatest (33) times, making the total ninety-nine. Then, to complete one hundred, (he recites): "There is no god worthy of worship except Allah, Alone, without partner. To Him belongs all sovereignty, and to Him belongs all praise. And He is over all things competent." [5] It is permissible for this Dhikr and those after it to be recited individually or combined, and individual recitation is better, as mentioned by the two Ḥāfiẓ (Hadith masters) Ibn Rajab and Ibn Hajar and others. [6]

b. Or one may say:

أَوْ يَقُولُ: سُبْحَانَ اللَّهِ (٣٣) مَرَّةً، الْحَمْدُ لِلَّهِ (٣٣) مَرَّةً، اللَّهُ أَكْبَرُ (٣٣) مَرَّةً

**Subḥānallāh (33x), Alhamdulillāh (33x),
Allāhu Akbar (33x).**

Translation:

Or he may say: "Glory be to Allah" (33) times, "Praise be to Allah" (33) times, "Allah is the Greatest" (33) times, making the total ninety-nine.[7]

c. Or one may say:

أَوْ يَقُولُ : سُبْحَانَ اللَّهِ (٣٣) مَرَّةً، الْحَمْدُ لِلَّهِ (٣٣) مَرَّةً، اللَّهُ أَكْبَرُ (٣٤) مَرَّةً

**Subḥānallāh (33x), Alhamdulillāh (33x),
Allāhu Akbar (34x).**

Translation:

Or he may say: "Glory be to Allah" (33) times, "Praise be to Allah" (33) times, "Allah is the Greatest" (34) times, making the total one hundred.[8]

d. Or one may say:

أَوْ يَقُولُ: سُبْحَانَ اللَّهِ (١٠) مَرَّاتٍ، الْحَمْدُ لِلَّهِ (١٠) مَرَّاتٍ،
اللَّهُ أَكْبَرُ (١٠) مَرَّاتٍ ،

**Subḥānallāh (10x), Alhamdulillāh (10x),
Allāhu Akbar (10x).**

Translation:

Or he may say: "Glory be to Allah" (10) times, "Praise be to Allah" (10) times, "Allah is the Greatest" (10) times, making the total thirty.[9]

e. Or one may say:

أَوْ يَقُولُ: سُبْحَانَ اللَّهِ (١١) مَرَّةً، الْحَمْدُ لِلَّهِ (١١) مَرَّةً، اللَّهُ
أَكْبَرُ (١١) مَرَّةً ،

**Subḥānallāh (11x), Alhamdulillāh (11x),
Allāhu Akbar (11x).**

Translation:

Or he may say: "Glory be to Allah" (11) times, "Praise be to Allah" (11) times, "Allah is the Greatest" (11) times, making the total thirty-three.[10]

f. Or one may say:

أَوْ يَقُولُ : سُبْحَانَ اللَّهِ (٢٥) مَرَّةً، الْحَمْدُ لِلَّهِ (٢٥) مَرَّةً، لَا إِلَهَ إِلَّا اللَّهُ (٢٥) مَرَّةً، اللَّهُ أَكْبَرُ (٢٥) مَرَّةً،

**Subḥānallāh (25x), Alhamdulillāh (25x),
Allāhu Akbar (25x).**

Translation:

Or he may say: "Glory be to Allah" (25) times, "Praise be to Allah" (25) times, "There is no god worthy of worship except Allah" (25) times, "Allah is the Greatest" (25) times, making the total one hundred.[11]

7. Then recite:

رَبِّنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ

Rabbi qinī ‘adhābaka yawma tab‘athu – aw tajma‘u – ‘ibādak

Translation:

"My Lord, protect me from Your punishment on the Day You resurrect – or gather – Your servants." [12]

8. And recite:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَتُ، وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقْدِمُ،
وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhummaghfir lī mā qaddamtu wa mā akhkhartu, wa mā asrartu wa mā a'lantu, wa mā asraftu, wa mā Anta a'lamu bihi minnī.

**Antal-Muqaddimu, wa Antal-Mu'akhkhiru,
lā ilāha illā Anta**

Translation:

"O Allah, forgive my past and future sins, what I have hidden and what I have made public, what I have done excessively, and what You know better than I. You are Al-Muqaddim (The One Who Puts Forward), and You are Al-Mu'akhkhir (The One Who Puts Back). There is no god worthy of worship except You."^[13]

9. "Allahumma A'inni ala dzikrika wa syukrika wa husni 'ibadatik."

اللَّهُمَّ أَعِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

**Allāhumma a'innī 'alā dhikrika wa syukrika
wa ḥusni 'ibādatik**

Translation:

"O Allah, help me to remember You, to be grateful to You, and to worship You well." [14]

10. Then recite Ayat Al-Kursi:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَلَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا

فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا

بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ

مِنْ عِلْمِهِ إِلَّا مَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا

يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Bismillāhir-Rahmānir-Rahīm

Allāhu lā ilāha illā Huwal-Ḥayyul-Qayyūm. Lā ta'khudhuhu sinatuw wa lā nawm. Lahu mā

**fis-samāwāti wa mā fil-ard. Man dhalladī
yashfa‘u ‘indahu illā bi’idhnih? Ya’lamu mā
baina aidīhim wa mā khalfahum. Wa lā
yuḥīṭūna bisyai‘im min ‘ilmihī illā bimā syā’.
Wasi‘a kursiyyuhus-samāwāti wal-arḍa, wa
lā ya’ūduhu ḥifzuhumā. Wa Huwal-‘Aliyyul-
‘Azīm.**

Translation:

In the name of Allah, the Most Gracious, the Most Merciful.

Allah! There is no god but He, the Ever-Living, the Sustainer of [all] existence. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

[Al-Baqarah: 255] [15]

11. Then recite Surah Al-Ikhlas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۝
وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ۝

Bismillāhir-Rahmānir-Rahīm

**Qul Huwallāhu Ahad. Allāhuş-Şamad. Lam
yalid wa lam yūlad. Wa lam yakun lahū
kufuwān Ahad.**

Translation:

In the name of Allah, the Most Gracious, the Most
Merciful.

Say, "He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent."

[Al-Ikhlas: 1-4]

12. Then recite Surah Al-Falaq:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ

غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَاثَاتِ فِي الْعُقَدِ وَمِنْ

شَرِّ حَاسِدٍ إِذَا حَسَدَ

Bismillāhir-Rahmānir-Rahīm

Qul a‘ūdhu birabbil-falaq. Min syarri mā khalaq. Wa min syarri ghāsiqin idhā waqab. Wa min syarrin-naffāthāti fil-‘uqad. Wa min syarri ḥāsidin idhā ḥasad.

Translation:

In the name of Allah, the Most Gracious, the Most Merciful.

Say, "I seek refuge in the Lord of daybreak, from the evil of what He has created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies."

[Al-Falaq: 1-5]

13. Then recite Surah An-Nas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ

النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

Bismillāhir-Raḥmānir-Raḥīm

**Qul a‘ūdhu birabbin-nās. Malikin-nās.
Ilāhin-nās. Min syarril-waswāsil-khannās.
Alladhī yuwaswisu fī ṣudūrin-nās. Minal-
jinnati wan-nās.**

Translation:

In the name of Allah, the Most Gracious, the Most Merciful.

Say, "I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers [evil] into the breasts of mankind - from among the jinn and mankind."

[An-Nas: 1-6] [16]

Characteristics of Dhikr

There are proofs that show the permissibility of **raising one's voice with *dhikr* after prayers**; for example, in the previous *Hadith* of Al-Mughirah

bin Shu'bah (رضي الله عنه): "The Messenger of Allah (ﷺ) used to raise his voice every time he finished prayer."

And *Ihlal* refers to raising one's voice.

And from Ibn Abbas (رضي الله عنه): It was the practice during the time of the Prophet (ﷺ) to raise one's voice with *dhikr* after people had finished the obligatory prayers. Ibn Abbas said: "I used to know when they had finished (the prayer) by hearing it." And in another narration: "I used to know the end of the Prophet's (ﷺ) prayer by *Takbīr* (saying Allahu Akbar)."[17]

This indicates the permissibility of **raising one's voice with *Takbīr*, *Tahlīl*, and *Tasbīh* after the obligatory prayers**. And *Takbīr* was among the forms of *dhikr* they used to vocalize.

Shaykh Abdurrahman As-Sa'di said:

"In this Hadith, it is legislated to raise one's voice with *dhikr*, so that it can be heard by those near the mosque; in the market, or homes, and similar places. It is also Sunnah to raise one's voice with all forms of

dhikr—Takbīr, Tahlīl, and Tasbīh—so that children learn from adults, and the ignorant from the knowledgeable. Therefore, raising the voice should not be limited only to Tahlīl, as is commonly done by most people nowadays. Nevertheless, by performing part of that Sunnah (i.e., vocalizing Tahlīl), one still attains a portion or the essence of that Sunnah."^[18]

As for **supplication (*Du'a*)**, its *Sunnah* is to **lower one's voice**. Allah Ta'ala says: "Call upon your Lord with humility and in private." [Al-A'raf: 55]. And Allah Ta'ala's saying: "And do not recite [your] prayer too loudly or too quietly." [Al-Isra': 110]. Indeed, it has been established from the two authentic collections (Bukhari and Muslim) that Aisha (رضي الله عنها) said this verse was revealed concerning *Du'a*.^[19] And one of the good opinions in its interpretation is that Al-Hasan said: "Raising one's voice with *Du'a* is an innovation (*bid'ah*)."^[20] And Imam Ahmad said: "It is appropriate to lower one's voice when supplicating."^[21]

And in **lowering the *Du'a***, there are many benefits, which have been mentioned by Shaykh Al-Islam Ibn Taymiyyah and his student after him, Ibn Al-Qayyim. This demonstrates the strength of one's faith, and it is also an act of reverence and proper etiquette towards Allah. It is deeper (more effective) in humility and submission, and deeper (more effective) in sincerity.[22]

The best way to count *Tasbīh* is by using **one's fingertips**.[23] This is superior to using prayer beads (*tasbīh*) or similar objects, because it (counting *Tasbīh* with fingertips) is closer to sincerity, keeps one away from showing off (*riya'*), and is more conducive to a present heart. Some scholars have said: "The best is to count *Tasbīh* with the right hand only," due to the nobility of the right hand. And among them are those who said: "It is permissible to count with both hands." [24] In the *Hadith* of Abdullah bin Amr (رضي الله عنهما), he said: "I saw the Messenger of Allah (ﷺ) counting *Tasbīh*, and in another narration: 'with his hand.' They (the

scholars) said: 'And the word "hand" (الْبَيْدَةِ) refers to the type (category),' so what is meant is: both hands."

And in a narration: "Indeed, I saw the Messenger of Allah (ﷺ) doing this, and counting it with his fingertips." And in another narration: "He used to count *Tasbīh* with his right hand." [25]

And this is an additional point discussed by the scholars. [26]

REFERENCES

[1] Narrated by Muslim (591), from the Hadith of Thawban (رضي الله عنه).

And this dhikr and the preceding one are supported by evidence from the Hadith of Aisha (رضي الله عنها): "The Messenger of Allah (ﷺ), when he finished his prayer (salam), he would not sit except long enough to say: 'Allahumma Antas Salam...'" ; Narrated by Muslim (592).

[2] Narrated by Al-Bukhari (844) and Muslim (593), from the Hadith of Al-Mughirah bin Shu'bah (رضي الله عنه).

[3] Narrated by Muslim (594), from the Hadith of Abdullah bin Az-Zubair (رضي الله عنه).

[4] Narrated by At-Tirmidhi (3474), An-Nasa'i in "Amalul Yawm wal Laylah" (127), Ahmad (512/29).

This Hadith is narrated through several chains from a number of Companions (رضي الله عنه), and its chains are not without observations (criticisms/weaknesses). However, perhaps with the multiplicity of chains and

narrators, some strengthen others, so deriving evidence from it in such matters is permissible. See: "Tammamul Minnah" (p. 228), and "Silsilatul Ahadithis Sahihah" no. (2573), and "Fatawa Ibn Baz" (192/11), as well as the treatise by Shaykh Farih bin Salih Al-Buhalil concerning this dhikr.

[5] Narrated by Muslim (597), from the Hadith of Abu Hurairah (رضي الله عنه).

See: "Fathul Bari" by Ibn Rajab (190/5).

[6] See: "Fathul Bari" by Ibn Rajab (193/5), and Ibn Hajar (269/3).

[7] Narrated by Al-Bukhari (843) and Muslim (595), from the Hadith of Abu Hurairah (رضي الله عنه). "Fathul Bari" by Ibn Rajab (190/5).

[8] Narrated by Muslim (596) from the Hadith of Ka'ab Ibn Ujrah (رضي الله عنه).

[9] Narrated by Al-Bukhari (6329) from the Hadith of Abu Hurairah (رضي الله عنه).

[10] Narrated by Al-Bukhari (843) and Muslim (595) from the Hadith of Abu Hurairah (رضي الله عنه). See: "Majmu' Fatawa Ibn Taymiyyah" (190/5) and (493/22).

[11] Narrated by At-Tirmidhi (3413), An-Nasa'i (3/76), and Ahmad (39/479). And At-Tirmidhi said: "This Hadith is hasan sahīh." And it has supporting evidence from the Hadith of Ibn Amr (رضي الله عنه), narrated by An-Nasa'i (3/76).

[12] Narrated by Muslim (709), and see: "Sahih Ibn Khuzaimah" (1565-1575).

[13] Narrated by Muslim (771), and this is based on what is found in one of Muslim's narrations, from Ibn Abbas (رضي الله عنه) who said that. See: "Sunan Abi Dawud" (1509), and "Sahih Ibn Khuzaimah" (763), and "As-Sunan Al-Kubra" by Al-Bayhaqi (185/2), and "Zadul Ma'ad" (297/1).

[14] Narrated by Abu Dawud (1522), and An-Nasa'i (53/3), and Ahmad (269/3), from the Hadith of Mu'adh bin Jabal (رضي الله عنه), and Shaykh Al-Albani declared it sahih. And Al-Hafiz Ibn Hajar, and

Shaykh Abdul Aziz bin Baz, both affirmed its meaning. And what is meant by "after prayer" is: the obligatory prayer. And the second opinion is: before salam, and this is stronger according to the narration of An-Nasa'i: "Then supplicate what you wish before the prayer..." ; And this is the choice of Shaykhul Islam Ibn Taymiyyah, as quoted from him in "Zadul Ma'ad" (257/1), (305), and see: "Fatawa Ibn Taymiyyah" (518/22), and "Fatawa Ibn Baz" (197/11).

[15] "Whoever recites Ayat Al-Kursi after every prayer, nothing prevents him from entering Paradise except death." (Narrated by An-Nasa'i in Al-Kubra 9: 44. This Hadith was declared sahih by Ibn Hibban, as mentioned by Ibn Hajar in Bulughul Maram). This means, nothing prevents him from entering Paradise when he dies.

[16] "The Messenger of Allah (ﷺ) commanded me to recite the Mu'awwidhat at the end of the prayer (after salam)." (Narrated by An-Nasa'i no. 1336 and

Abu Dawud no. 1523. Shaykh Al-Albani said that this hadith is sahih).

The Mu'awwidhat refers to Surah Al-Ikhlas, Al-Falaq, and An-Nas, as stated by Ibn Hajar Al-Asqalani. (Fath Al-Bari, 9:62).

[17] Narrated by Al-Bukhari (842) and Muslim (583).

[18] "Sharh Umdatul Ahkam" (389/1).

[19] Tafsir of Aisha (رضي الله عنها), narrated by Al-Bukhari (4723) and Muslim (447).

[20] See: "Al-Istiqaamah" by Ibn Taymiyyah (323/1).

[21] See: "Iqtidha' Siratil Mustaqim" by Ibn Taymiyyah (p. 311).

[22] See: "Majmu'u'l Fatawa" (10/15), and "Tafsir Ibn Kathir" (129/5), and "Bada'iul Fawa'id" (142/2), and "Fathul Bari" by Ibn Rajab (181/5), and "Fathul Bari" by Ibn Hajar (405/8).

[23] See: "Fatawa Ibn Taymiyyah" (506/22).

[24] See: "La Jadid Fi Ahkamil Salāh" (p. 52), and "Fatawa Lajnah Daimah" (105/7), and "Fatawa Ibn Baz" (147/11 - 187), and "Fatawa Ibn Uthaymin" (261/13 - 263).

[25] Narrated by Abdurrazzaq (2/234), Abu Dawud (1502), (1506), At-Tirmidhi (3410), (3486), An-Nasa'i (3/76, 79), and Ibn Majah (926), and Ahmad (11/40-41, 509-510) at length and concisely. And the addition "with his right hand" is only found in Abu Dawud in the first position.

[26] See: "Fatawa Ibn Baz" (11/186 - 187), and "La Jadid fi Ahkamil Salah" (p. 52), and "Tahqiqul Kalam fi Adhkarish Salah ba'da as-Salam" (p. 212). And this book is among the best ever written on the topic of dhikr.